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THE

FOURTH REPORT

OF THE

✓
Bengal

AUXILIARY MISSIONARY SOCIETY,

INSTITUTED DEC. 19, 1817;

WITH AN

APPENDIX.

PRINTED BY ORDER OF THE GENERAL MEETING.

Calcutta :

PRINTED FOR THE BENGAL AUXILIARY MISSIONARY SOCIETY,
At the School-Press, Dhuruntula.

1822.

THE FOURTH ANNIVERSARY

OF THE

Bengal Auxiliary Missionary Society,

Was held on the 2nd of January 1822, in Union Chapel; and previous to the business of the evening, twenty-one native boys, belonging to the *Kidderpore* School, were examined. Their presence in a Christian place of worship, and the readiness of their answers to the various questions relating to the first principles of Christianity, were highly gratifying to all present. They were rewarded with a *Dhooti* * each, which was considered the best article that could be given in this cold season of the year.

The examination was closed by singing a hymn in praise of **JESUS CHRIST**, composed by a native inhabitant of *Kidderpore*.

The chair being taken, the business was commenced with singing and prayer. After which the Report of the Committee, containing a statement of their proceedings during the last year, was read to the Patrons and Friends of the Institution. The Gentleman who moved, that the Report be adopted, dwelt on the advantages accruing to the supporters of the Institution, as well as to the natives of Bengal.

The gentleman who seconded the motion, took a retrospective view of the progress of religion in Calcutta, and the decay of prejudice among the natives, since his arrival in the country.

Previous to the second resolution being proposed, which contained a vote of thanks to the **CALCUTTA LADIES BRANCH MISSIONARY SOCIETY**, to the **CHINSURAH BRANCH MISSIONARY SOCIETY**, to **HIS MAJESTY'S 17TH REGIMENT OF FOOT**, &c, one

* A piece of wearing apparel, worn round the loins.

of the speakers read an extract from a letter lately received from Mr. JONES, Missionary at *Madagascar*; which gave an account of the wonderful providence of God, in opening a wide and extensive door for the diffusion of useful knowledge, and the establishment of the Gospel in the capital of RADAMA's dominions. The letter mentions the readiness of the King to protect the Missionaries; and that he has not only granted permission to teach Christianity to his subjects, but also to his own children. It likewise expresses, in grateful terms, the kindness of his Excellency GOVERNOR FARQUHAR, for his encouragement and assistance to the Mission.

The particulars of another letter were mentioned; which was only received the evening previous to the Meeting, from a young man, one of the hearers at Union Chapel, who voluntarily took with him a number of the Society's tracts to distribute as he proceeded up the country on business. At one village the people, on the following day, came to his boat to thank him for the tracts, and requested that he would stay with them a few days. He distributed the whole of his stock of books on the way, and the evening after his arrival at *J—*, he collected a few natives, and read the sacred Scriptures to them. The vote of thanks then being put by the Chairman, it was unanimously carried.

A Committee for the year was then appointed; after which the REV. MESS. TOWNLEY, KEITH, and TRAWIN were requested to continue as Secretaries; and Mr. GOGERLY as Collector for the ensuing year.

One of the speakers in supporting the last motion, mentioned a circumstance which deserves to be recorded; namely, that the parents of the native School-boys, do not only approve of their children taking our tracts and catechisms, but that the boys at home, instead of mentioning the name of *Ram*, and other Hindoo deities, with their exploits, are continually talking of JESUS CHRIST.

He also mentioned the pleasing fact that no less than 30 boys belonging to different schools, assembled in one of the native Chapels at *Chinsurah*, on Sabbath the 23d Decemler last, to repeat the Catechism which they had learned. The following Sabbath the number increased to 186, and the Chapel was so crowded with boys and grown-up persons, that there was no admission to be obtained.

The Chairman, in closing the business of the evening, appealed to the meeting for their liberal support. He enforced this appeal, by relating what he saw, and heard on the banks of the Ganges. On hearing that a native was brought thither to close his mortal career, he visited him; and on the question being proposed, what hope he had of happiness beyond the grave, he replied, he had none. Being interrogated if he knew how his sins were to be pardoned; he said he did not, except it was by suffering their demerit. Then it was said, "you must go to hell—this is the only punishment of sin;" to which he replied, "how can I help it?" The doctrine of the Cross was then preached to the dying man, whom we must leave till the judgment day. The Chairman also observed, that Hindooism does not propose to give salvation to its votaries. The heaven which it promises for good works, is a sensual heaven, which is only enjoyed for a limited time, after which the soul must return to the earth, degraded in the form of a cat, dog, or a tree. Such a heaven is nothing better than a hell. The highest attainment which the Shastres promise to the Hindoos, is an absorption into the Deity, which is nothing but annihilation. After stating a Collection in aid of the Society's funds would be made, the meeting closed with praise and prayer.

The Collection in cash amounted to Sicca Rupees 361. 11. 9. tickets, Sa. Rs. 73.—several blank cards, and a gold neck chain was also put into the plates.

LIST OF THE COMMITTEE

FOR THE YEAR

1822.



Messrs. W. BANKHEAD,

W. CLARKE,

D. DYKES,

G. GOGERLY,

W. HUNT,

M. JOHNSTONE,

P. LINDEMAN,

Messrs. J. BARTLETT,

M. COCKBURN,

J. EDMOND,

J. HIGGINSON,

J. JACOBS,

J. KEITH,

E. RAY,

S. TRAWIN.



SECRETARIES.

REV. H. TOWNLEY,

REV. J. KEITH,

REV. S. TRAWIN.



COLLECTOR.

G. GOGERLY, *School Press, Dhurumtula,*

RULES

OF THE

Bengal Auxiliary Missionary Society.

I.

THAT this Meeting do cordially approve of the plan and constitution of "THE MISSIONARY SOCIETY, established in London in the year 1795," and of which the following is the fundamental principle: "As the union of God's people of various denominations in carrying on this great work is a most desirable object, so to prevent if possible any cause of future dissension, it is declared to be a fundamental principle of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government, (about which there may be difference of opinion amongst serious persons,) but the Glorious Gospel of the Blessed God to the Heathen; and that it shall be left, as it ought to be left, to the minds of the persons whom God may call into the fellowship of his Son, from among them, to assume for themselves such form of government as to them shall appear most agreeable to the Word of God."

II.

That a Society be now formed, to be denominated "THE BENGAL AUXILIARY MISSIONARY SOCIETY."

III.

That the design of this Society be to promote the objects of the LONDON MISSIONARY SOCIETY chiefly in the province of Bengal.

IV.

That the bounderies of Bengal be defined as comprising all that part of the country in which the Bengalee language is principally spoken.

V.

That the preceeding Resolutions are not intended to check the more enlarged usefulness of the Society, with respect to extending its operations beyond the boundaries of Bengal, should the state of the Funds, and the openings of Providence permit.

VI.

That every person subscribing any sum Monthly or Annually, be considered a Member of this Society, and entitled to vote at its General Meetings.

VII.

That any Subscriber being desirous of appropriating the whole or part of his or her Subscription either exclusively to the preaching of the Gospel, or to the distribution of the Scriptures and Tracts, or to the establishing of Schools, or any other particular branch or branches of Missionary Work, such Subscriber be at liberty so to do.

VIII.

That the affairs of the Society be conducted by a Committee consisting of fifteen Members, including the Secretaries, to be chosen annually from among the Members of the Society, with power to supply any vacancies that may occur, and to add to their number if it be by them deemed expedient.

IX.

That no Monies be paid out of the Fund, except under an order signed by at least one of the Missionaries under the patronage of the Parent Society, and two more Members of the Committee.

X.

That all the proceedings of the Committee be subject to the approbation and control of the Parent Society.

XI.

That the Committee meet for the dispatch of business once a month and oftener if requisite, at such time and place as they themselves may appoint;—three Members to form a quorum.

XII.

That a General Meeting of the Friends and Members of the Society be held annually, in or about the month of January, to receive the Report of the Committee, and to elect Officers for the year ensuing.

XIII.

That all Meetings be opened and closed with prayer.

XIV.

That in conformity to the spirit of the fundamental principles, the Members of this Society desire to maintain friendly intercourse with the Members of all other Societies engaged in the same glorious work; and that they will most cordially unite with them in imploring the Divine blessing on their labours.

N. B Subscriptions, Monthly or Annually, and also Donations, will be thankfully received by the Rev. Messrs. Townley, Keith, and Trawin, or any Member of the Committee.



FORM OF A BEQUEST.



"ITEM. I do hereby give and bequeath unto the Secretaries for the time being of a certain voluntary Society, formed in Calcutta in the year 1817, entitled, "The Bengal Auxiliary Missionary Society," the sum of Sicca Rupees, of lawful money current in Bengal, to be paid within months next after my decease, out of such part only of my personal estate as shall not consist of chattels real, upon trust to be applied towards the carrying on the purposes of the said Society; and, I do hereby direct and declare, that the receipt of the Secretaries, or either of them, for the time being of the said Society, for the said Legacy, shall be sufficient discharge to my Executors for the same."

FOURTH REPORT,

8c. 8c.

EXPERIENCE must have convinced every attentive observer, that much laborious and persevering exertion is requisite to stem the torrent of idolatry, which has continued to roll over this country for so many ages; and, had it depended merely on human effort, your Committee would long since have abandoned the attempt; but they are persuaded that it is the cause of God, and that they who seek his glory, and the salvation of man, will eventually be successful in turning the Heathen from their dumb idols to serve the living and true God.

Prompted by these considerations your Committee, at the last Annual Meeting, cheerfully accepted the responsible office of guardians of this Society's interest; these have inspired them with zeal in the discharge of their official duties; and they have now the gratification of being enabled to give a detailed account of their proceedings during the past year.

Although your Committee have not the pleasure of recording an account of the actual conversion of any of the Heathen, through the instrumentality of this Society, no such happy tidings having come to their knowledge, yet a progress, it is hoped, will in the sequel of the Report appear to have been made, not only sufficient to stimulate the friends of the cause to take courage, and go forward; but also to confirm them in the resolution, that having commenced an attack against the citadel of Satan, they will not give over the seige till the enemy is cast out, and the triumphant shout is heard, *The kingdoms of this world are become the kingdoms of our Lord, and of his CHRIST.*

The Committee has also been further encouraged by a vote of thanks received from the Parent Society in London; and, expecting that it will have a similar influence on the friends of this Institution, a copy will be inserted in the Appendix.

Your Committee will now proceed to take a retrospective view of the several stations where the Missionaries connected with this Institution labour, and close their Report with an account of the Society's funds.

CALCUTTA.

In taking a view of this important station, which is daily increasing in interest, your Committee hail with gratitude the dawn of that glorious day when the Gospel of JESUS CHRIST shall shine upon this

city in its full meridian splendour, and when the darkness of idolatry and superstition shall flee before its heavenly rays. In reviewing the proceedings of the past year, your Committee would first notice

UNION CHAPEL.

This edifice was opened for Divine worship, on the 18th of April last, when the REV. J. LAWSON commenced the service by giving out the Hymns; the REV. E. CAREY offered up the introductory prayer; the REV. H. TOWNLEY preached, from Zech. iv. 7. *He shall bring forth the headstone*; and the Rev. J. KEITH closed in prayer. The congregation contributed liberally, and upwards of 1,200 Rupees were collected, and subscribed towards liquidating the debt upon the Chapel.

Thus God has not only allowed the friends of this infant Mission to collect materials, but the house, which was in their hearts to build to the Lord, is now actually finished, and dedicated to his service in this land of idols. A fresh testimony this, that India shall become the garden of the Lord, and an encouraging token of the ultimate success of the everlasting Gospel in this country.

The Committee have no doubt but their friends will rejoice with them in the exhilarating prospect, that the word of the Lord shall sound forth from this, our Missionary Zion, to the regions round about; and that multitudes of the Heathen yet unborn, shall hear the glorious doctrines of the Cross, through the instrumentality of the Church planted here, and

experience the saving effects, and feel the holy joys, that flow from their sacred influence.

The congregation is indebted to the kind contributions of some Ladies for the pulpit and desk furniture, and to two Gentlemen for the pulpit Bible, and brackets.

The expense of lighting, and servants wages, at the Free Mason's Lodge in *Dhurumtula*, where the Church and congregation connected with this Mission had been gratuitously and so kindly accommodated, previous to the erection of Union Chapel, was defrayed by a monthly subscription, entered into by the congregation; a balance of this fund remained in hand, amounting to Sicca Rupees 734. 9. 6.

Several friends having come forward and added their names to the subscription list, for cleaning and lighting the Chapel, afforded ground to expect that these expenses would be covered, although double the amount they were at the Lodge; the above sum was accordingly thrown into the building fund.*

It will be gratifying to the friends of this Mission, and religion in general, to hear that only three months elapsed from the opening of Union Chapel, before the Building Committee were enabled to defray all charges connected with the erection and furnishing of the same. So that this House of Prayer is, through the goodness of God, and the kindness of the public, unencumbered with any debt whatever.

* See abstract of the Chapel's account in the Appendix.

The Building Committee have in view the erection of a School-room, Vestry, and out-houses to shelter the bearers and horses from the rain and sun, as soon as the additional liberality of the public will enable them. Subscriptions and Donations for this purpose are thankfully received by the Missionaries, or any of the Building Committee.

The *Sabbath School*, which was established at the Lodge, has been carried on in Union Chapel since its opening; and the Committee hope, that the inconvenience attending the education of the children in this place, will speedily be removed, by the erection of an adjoining school-room.

The young persons were lately examined to ascertain the progress they had made in the principles of Christianity; when they repeated their Catechism, rehearsed considerable portions of sacred writ, and answered the questions proposed to them with great propriety and readiness.

There is one circumstance connected with this Institution which the Committee cannot forbear to mention, as it will serve to demonstrate the beneficial effects which arise from the education of children in the Christian religion. A parent of two of the children, lately departed to the world of spirits, said to a friend visiting him on his death-bed, "It was a happy day for me when I took my boys to the sabbath school; it having led me to seek my own personal interest in the Saviour of

sinner." And we may confidently hope, that many of the rising generation will here be trained for glory, honor, immortality and eternal life.

INCREASE OF LABOURERS.

The field for Missionary exertions being so extensive in the emporium of India, every true friend of religion must rejoice in the accession of labourers to aid in its cultivation; the Committee are therefore happy to have it in their power to announce the arrival of the REV. W. BANKHEAD, on the 16th of August last; and are in daily expectation of more Missionaries.

NATIVE CHAPELS.

Mirzapore.—Here the glorious Gospel of the blessed God has been preached in Bengalee, from week to week, as in the former year; but the labourers have as yet to say, *Who hath believed our report? and to whom is the arm of the Lord revealed?* Large congregations have, however, frequently been collected, who have heard with attention the words of eternal life; and though the success does not at present appear great, yet we confidently believe that the Gospel has not, and will not be dispensed in vain.

Manicktula.—Here the Missionaries also continue to sow in hope, but no fruits of saving conversions have yet been reaped by them. To labour is theirs, to give the increase is God's. Though the vision tarry, yet in the end it will come. The seed sown

may appear to have lost its vegetative power; but, under divine influence, will spring up from under the clod, and God will have the glory.

The congregations that attend the above Chapels are much the same as in the past year. The impression produced by the truth, has occasionally induced some to promise to call on the Missionaries for further instruction; but, in general, they have not fulfilled their engagements; and it is to be feared that the cares of the world have choaked the word, or the influence of relatives and neighbours has deterred them from pursuing their enquiries.

The native service on Sabbath afternoons, is now conducted at Union Chapel; and as the congregation is not so numerous as could be wished, they avail themselves of this opportunity of again calling the attention of heads of families, and friends of religion in general, to the subject; and of urging them to use their persuasive influence, for the purpose of inducing their servants, and other natives to attend.

Private Houses.—For the last six months, the Missionaries have gone alternate weeks, on Saturday mornings, to the houses of two friends, and there conducted worship in the Bengalee language; and they have reason to hope these visits have not been in vain.

In the hot season, especially, the Missionaries would willingly extend these visits to every morning in the week, if persons would open their houses to receive them; and therein endeavour to walk in the steps of

the great apostle of the Gentiles, who went from house to house preaching CHRIST.

Preaching in the open air.—In order to extend the dissemination of divine truth beyond the limited spheres of the Chapels, and as far as practicable to fulfil the Saviour's parting command, *Go and preach the Gospel to every creature*, the Missionaries have continued their practice of going into the streets and lanes, to compel, by love and entreaty, sinners to come in, that God's house may be filled. They have larger congregations in the open air, than in the Chapels; and they have experienced great pleasure in the attention that has generally been paid, on these occasions to the doctrines of the Cross.

Kidderpore.—This field of Missionary labour has hitherto afforded much pleasure to the Committee. Divine service has been regularly conducted twice a week in the School Bungalow, on Sabbath mornings, and Tuesday evenings. The congregations have continued to encourage the Missionaries, by their number and attention to the preaching of the Gospel. On Tuesday evenings interesting conversations have been frequently held with some one or other of the assembly, who has appeared to hear with seriousness. The boys educated in the School attend on Sabbath mornings; and being seated near the preacher, have an opportunity of gathering, and laying up in their minds, some of the golden truths of Christianity. After service, those who are learning the Catechism, &c. are called up to repeat what they have committed to memory during the preceding week.

There are now 25 boys learning the Catechism; and 11, having gone through it, have begun to commit to memory scripture extracts, called *Neetee Bakya*.

Before the Missionaries depart, all the boys are assembled, and general questions are then proposed, to which appropriate answers are usually obtained. The adult natives frequently stay, and express astonishment on hearing the boys answer with such facility the questions propounded to them.

Those persons who were present at the examination of the boys, will be able to form their own opinion respecting the progress which they have made. A translation, however, in English, of the Catechism will appear in the Appendix, for the information of those who did not attend.

The Committee cannot but express their public acknowledgements to the Gentleman who has so kindly continued to defray the expense of the School, as in the former year.

At this station the Committee thought it advisable to try their first endeavours to impart instruction to females. They began by promising the Schoolmaster two annas per month for every girl he might induce to attend the School, till she knew all the letters of the alphabet; and after that three annas, till she knew the vowels in conjunction with the consonants, and compound letters; and subsequent to this, four annas. Out of five who were by these means brought under instruction, only one rose in the scale of learning;

the others did not regularly attend, and the excuse made was, that they did not like to sit among the boys. In order to obviate this objection, the Committee were induced to erect a School Bungalow, in the rear of that now occupied by the boys; and also to look out for a female teacher. After many enquiries, one considered qualified for the office, was obtained. The School was opened the 4th December last, when eleven girls were present. These also have commenced learning the Catechism.

Tally Gunge.—Your Committee regret that this station, owing to the small number of labourers, has not been occupied as could have been desired, considering the vast population of the place. The Committee, are happy, however, to state, that it has not been altogether neglected; for the Missionaries have not only visited it, but also *Bhobaneepore*, *Kalee-Ghat*, and *Chitlah*, which are in its neighbourhood. In the high-ways of these villages, attentive congregations, amounting from fifty to two hundred persons, have been collected, to listen to the Gospel, and a great number of readers to receive tracts.

The School at *Chitlah* continues, and the boys read the Society's tracts. Several of them have committed to memory a small tract, called *Koon Shastro Mananeeo*, that is, *Which Shastre should be Obeyed*. Others have learned the Catechism; and although the school is not in so good a state as could be wished, for want of regular superintendence, yet the Committee entertain the hope, that good will

result from the boys thus committing the Catechism and tracts to memory.

In the *Kidderpore* and *Chittlah* schools, the Committee have considered it advisable to reward the boys, at stated examinations, with school books.

ITINERANCY.

With a view to sow the seed of the kingdom beyond the confines of *Calcutta*, Messrs. GOGERLY and RAY, travelled to *Jossore*, by the *Dum-Dum* road, and returned by *Sookh-Sagor*.*

Their success on the whole was very encouraging. They had often large and attentive congregations; and at one of the villages which they visited, a Brahmin being asked if he had ever heard of JESUS CHRIST, replied, he had; for a person who had received a tract containing an account of him, read it in his hearing. At another village, a person repeated part of the tract called the *Malee and Durwan*, and two others mentioned the substance of other tracts they had formerly received. These incidents will no doubt show the utility of distributing religious publications, as opportunity occurs; and excite all persons to pray that the contents of these little

* The following are some of the villages which were visited, and where opportunities occurred of preaching and distributing tracts. *Dum-Dum*, — *Goureepore*, — *Barashot*, — *Dottopukora*, — *Habra*, — *Ghai-Ghat*, — *Bonga*, — *Choughoria*, — *Joyntepore*, — *Jodoopore*, — *Polo Hart*, — *Josher*, — *Saheb-Gunge*, — *Chougachha*, — *Bholadanga*, — *Bhobaneepore*, — *Sookh-Sagor*.

messengers of truth, may not only be stored in the memory, but that they may reach the heart, and turn the sinner from the error of his ways to God.

The fear which has often been manifested at receiving a tract, did not appear during this journey. The people would have received more than the brethren were willing to give away. They took with them only about one thousand for the whole journey; and were, therefore, under the necessity of distributing them sparingly. Before distribution, they required a proof of the receiver's ability to read, and were sorry to discover that there were many who could not understand the printed character. It gave them, however, great satisfaction to find that a desire for the establishment of Schools generally prevailed. They visited two native Schools at *Dottopukora*, and gave the masters a few tracts, which they promised to use as elementary books.

Another circumstance occurred whilst on their journey, which gave them great encouragement. The following extract from their journal will perhaps be found interesting.

“After crossing the river at *Ghai-Ghat*, we were benighted; and on enquiring where it was probable we could get a lodging, we were told there was no place within 10 miles, where we could be accommodated. One of the people, however, said a Brahmin lived at a little distance who had a large house, and perhaps he would feel inclined to receive us. We immediately proceeded thither, and found him fast asleep. After some difficulty in awaking him, he came down stairs, and enquired who we were. We informed him we were on our way from *Calcutta*

to *Jossore* and being extremely fatigued, should feel greatly obliged if he would allow us to take up our abode in his house till the morning. He made no hesitation, but immediately invited us in; removed the mat from off his cot, and requested our acceptance of it, whilst he slept on the floor. He then enquired into the object of our visit, and upon hearing we were travelling to preach the Gospel, he promised to collect some people the next day to hear us. In the morning he procured us milk and other necessaries for breakfast, and sat very attentively, with the people whom he had gathered together, and heard the words of eternal life. After receiving some tracts, he and the people expressed themselves deeply interested, and begged us to call again on our return. They refused to take the least compensation for what they had provided for our comfort. We then departed refreshed in body, and invigorated in spirit."

SCHOOL PRESS.

In a country like this, where the public labors of the Missionary suffer so materially from the influence of the climate, the utility of the press will appear to every reflecting mind. Through its operations, the Missionary, at the close of his sermon, has an opportunity of putting another address into the hands of the native, which he takes home, and it silently conveys the truths of salvation to him and his family. An interesting dialogue, or pleasing anecdote, excites their curiosity to the perusal of the tract, and thereby the Gospel comes in contact with their hearts.

These little messengers will convey to the mind of the Heathen the fundamental articles of the Christian faith; so that in the course of time, the Missionary will have no need to stop in the middle of his sermon, to answer such questions as the

following:—Who is God?—Have you ever seen him?—Who is JESUS CHRIST?—Where is he?—Who is David?—Where is Hell?—Have you ever seen the road to Heaven with your own eyes? and others of a similar nature.

Keeping these remarks in view, the Committee are persuaded their friends will be happy to hear, that they have printed at the Society's press, within the last year, in Bengalee 17,000 tracts. In English and Bengalee 15,500. In Hinduwee 1000, amounting in all to 33,500; making a total of 79,000 tracts published by the Society since its formation in the year 1817. The number of tracts issued from the Society's depository in the year which has expired, amounts to 30,000.

In the past year doors for a wider circulation than in any former period, have been opened; and which, we hope, will gradually extend. Some of the tracts have been sent, or carried, during the last twelve months to *Hidgillee* * on the borders of *Oorissa*; others to the province of *Bahar*, to *Mednipore*, to *Krishnagur*, and to *Bankipore* near *Patna*. A gentleman on leaving *Calcutta* for *Silhet* took with him a number of tracts, and accounts have been received that he has distributed the whole.

The following is a list of the tracts and the number of each printed during the year 1821.

* Or *Hijeli*, a town situated on the west bank of the river *Hooghley*, 55 miles S. S. W. from *Calcutta*.

BENGALEE.

Gospel Magazine, Nos. 7, 8, 9,.....	3000
The Scotchman and Baboo (2nd Ed.)*	2000
Catechism, (1st Ed.)	1000
Ditto, (2nd Ed.)	2000
Extracts from the Gospel Magazine, No. 1.	2000
Ditto Ditto, No. 2.	2000
Malee and Durwan, (3rd Ed.)	2000
Ramhoree and Shadhoo, (4th Ed.)	2000

ENGLISH AND BENGALEE.

Gospel Magazine, No. 13—18.	13500
Catechism,	1000
Bearing Witness,†	1000

HINDUWEE.

A Comment on the Ten Commandments,	1000
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A new series of tracts with wood-cuts, has been commenced, intended as rewards for children. No. 1. has just been published, containing an account of the Lion, Tree, and Horse. Natural history, and religious instruction, are blended together.

While on the subject of tracts, it may be proper to state, that the Committee feel persuaded the

* Formerly this work was printed as three separate tracts; but in this edition it is united in one, in three parts, viz. I. a voyage from England spiritualized. II. A journey to Heaven. III. An account of the Compass.

† An extract from the Gospel Magazine, which has been principally circulated at the Courts, to operate as a check to the too frequent practice among the natives of the crime of perjury.

patrons of this Society will be glad to hear that Dr. MILNE, at *Malacca*, has given a *Chinese* dress to a number of the pieces in the first year's *Gospel Magazine*. And the Committee have also heard that the *Pundit* and *Surkar* has been translated into *Canaree*. In this way the usefulness of this Society has been extended beyond the sphere of its own immediate operations.

LIBRARY.

The parent Society has, in the last year, increased the library, by sending out a variety of works presented by friends in England.

The REV. H. TOWNLEY, has presented it with the *Gospel of John*, in *Kalmuc*, forwarded to him by the REV. MR. RAHM, Missionary at *Selinginsk*; also the *Gospel of Matthew and John* in *Boriat-Mongolian*, sent by the REV. MR. STALLYBRASS, Missionary at *Sarepta*, in *Russia*.

Mr. J. JACOBS has presented 10 volumes of the *Christian Observer*, from 1801 to 1810 inclusive.

The friends of the cause would confer a great favour on the Society, by presenting to the library *Dictionaries*, *Grammars*, or any other works on Oriental Literature and Theology.

A list of the books presented will appear in the Appendix.

CHINSURAH.

With regard to this station, the Committee feel peculiar satisfaction in noticing, that in the begining of the past year the REV. Mr. LACROIX arrived at *Chinsurah*; being sent out as a Missionary to the Heathen, by the *Netherland Missionary Society*; and that since his arrival, a Society has been formed there in aid of the Parent Society at *Rotterdam*. * May we not for a moment pause to indulge that gladness of heart which arises, whilst reflecting on the diversity of principle, and mode of action, which nations are led to adopt, when seeking merely their own aggrandisement by the conquest of the sword, or when engaged in that better and more noble warfare, the demolition of the empire of Satan and of sin. Here hand joins in hand, each rejoicing in, and alike forward to promote her own or her neighbour's success.

Divine service in the Dutch and English languages, together with the catechising of youth, continues to be regularly conducted in the Church at the settlement; and that with increasing success. Divine service, in the English language, has also been occasionally conducted at a friend's house, at

* It is worthy of remark that the fourth Report of the *London Missionary Society* records the formation of the *Netherland Missionary Society*. If the God of heaven should prosper the exertions of the children, as he has done those of the parents, thousands will have to bless the day that ever these Societies were established.

Chandernagore. The monthly missionary prayer meetings have also been well attended.

NATIVE PREACHING.

The Bungalow Chapel for public worship, in the native language, erected on the *Hooghley* road, has been taken down, and two others built in more eligible situations. One by the side of the *Green*, near the *Fort*; the other in *Kankaro-Jola*, in a populous part of the city. Here at the close of the day, when not prevented by the calls of duty in other directions, the Missionaries sit and speak to the people; and they have informed the Committee, that not unfrequently the conversations which ensue, have, on the part of the people, borne a close resemblance to those which formerly took place in the temple and synagogues of *Judea*. This has not discouraged them; because to this day, the kingdom of heaven remains designated, by its head, as a *grain of mustard seed, which indeed is one of the least of all seeds*; that as then, so now, it will still continue to be hid, till showers descend from on high, and it be plentifully watered by the prayers and tears of the people.

Numbers of natives have been induced to receive books and tracts from them, and to enquire respecting the doctrine of the Gospel. Twice or thrice they have been called to visit one of the principal native inhabitants at his own house, in order to converse on the subject of religion. Without placing value on the motives of the enquirers, they regard as important, every circumstance which leads to a

discovery of the preponderance which manifestly appears in favor of the Bible, when laid in the balances with the *Ved* and the *Koran*.

Besides attending the Bungalows as opportunity offers, they preach in the market-places, or by the way side

In the neighbourhood of *Chinsurah* and *Gokolgunge*, the Committee learn that the number of Schools are 23, and Scholars 2,450. The Missionaries feel grateful that their endeavours to promote the improvement of the Schools have been welcomed by the people, as well as approved of by Government.

It is also pleasing to observe, as an evidence of the decline of prejudice, that in addition to the books which are read at the Schools, both teachers and scholars are frequently soliciting from the Missionaries copies of the Sacred Scriptures, or books treating on Christianity.

Belonging to the Mission, a school for girls has been established, containing nine scholars. They are also learning the Catechism, some of whom can recite nearly the whole of its contents.

There has also been established three boys Schools, two of which are conducted in the Bungalows, each containing between 30 and 40 scholars, who receive Christian education.

Besides these, there are two *indigenous* Schools (schools instituted and supported by the natives

themselves) wherein the Catechism is also taught. The scholars are examined once a month, when the master receives two annas for such as can read.

The *Gospel Magazine*, they have reason to hope, has many readers. In addition to those disposed of at their dwelling-house, a *hurkura* distributes amongst the villages, about *two thousand* of every number, as they are published.

BENARES.

This station may be considered as only in its infancy. It is but little more than a year since the REV. MR. ADAM went thither, and the language was to be acquired before any thing of importance could be done. MR. ADAM has been supplied with *Hinduwee* and *Bengalee* tracts, which he has distributed; and the Committee have just learned that his *Comment on the Ten Commandments*, which the Society printed, has reached him. An extract of a letter from him, will be found in the Appendix.

FUNDS.

Calcutta Ladies Branch Society.—The Ladies continue to prove that they are valuable help-meets in the cause of God. During the past year they have raised in aid of the funds of this Institution Sicca Rupees 853. The Subscribers names will be found in the Appendix.

Chinsurah Branch Society, has kindly remitted through their Treasurer, Sicca Rupees 277. 8. These

remittances are the more gratifying, as being made by the subjects of another nation; and evincing the love and union produced by the great object this Society endeavours to uphold.* The list of Subscribers is inserted in the Appendix.

His Majesty's 17th Regiment of Foot.—The zeal of the pious men of this regiment still shows itself, in their contributions to this, and similar Societies, evincing thereby that they long for the conversion of the Heathen. The amount remitted is Sicca Rupees 47.

The *Sale of the Society's Works*, at the School-Press, has produced last year Sicca Rupees 274. 12 Annas.

The *School-Press* has aided the Society in the past year, not only by the Missionary labours of its Superintendent, but also by its profits, which amount to Sicca Rupees 1,193. 12. 6.

The *Auxiliary* itself has raised during the last year Sa. Ra. 2,434. 4. 0. See Appendix for the list of its Benefactors.

The whole, together with Sicca Rupees 510. 12. 8. the balance in hand 1st January 1821, amount to Sicca Rupees 5,582. 1. 2. The expenditure being 5,783. 10. 11. leaving a balance against the Society of Sicca Rupees 201. 9. 9.

* The sum of Sa. Rs. 235, the amount of further Subscriptions, was remitted too late to be included in this year's accounts. The actual sum, therefore, subscribed by the *Chinsurah Branch Society*, in the year 1821, is Sa. Rs. 513. 8.

To meet this debt, and other bills which are due, the Committee have borrowed 500 Rupees, the amount of the late Mr. ANDREWS bequest, which is payable 12 months after his decease.

As the expenditure of the Society will naturally increase with the increase of doors of usefulness and of labourers, it is hoped that it will have an increase of patronage from the public, and will be liberally remembered by them in life and death.

The various items of receipts and expenditure will be found at the end of the Appendix.

It affords your Committee no small degree of pleasure, that they have been enabled to give this account of their stewardship. And here they cannot but express their heart-felt gratitude to the God of all grace, that they have not had, as in former years, the painful necessity of alluding to bereaving dispensations of providence, in calling away the Society's labourers from fields of usefulness to their everlasting rest.

They have learned with great satisfaction that the friends of religion, and the public in general in England, are not only devising means, and increasing their contributions for the moral and spiritual good of India, but that they are beginning to pray more fervently than ever for the salvation of the inhabitants of this extensive country.

The Committee are convinced from past experience, that it is unnecessary for them to call on the patrons

and benefactors of this Society, and the friends of religion in general, to go forward in their exertions to diffuse the light of the Glorious Gospel of the Blessed God. They are persuaded that the respectable inhabitants of this large city are determined to shew their Christian friends in England, that their attachment to missions is not to be diminished, but increased in the ensuing year; not only by an increase of wealth thrown into the treasury of the Lord, but by an increase of earnest prayer, that JEHOVAH would crown the labours of the Committee with abundant success, so that the wilderness and the solitary places may be made glad, and the moral desert of India may become fruitful, rejoice, and blossom as the rose.

APPENDIX.

*Copy of a Letter from the DIRECTORS of the
LONDON MISSIONARY SOCIETY to the COMMITTEE
of the BENGAL AUXILIARY MISSIONARY SOCIETY.*

TO THE OFFICERS AND MEMBERS OF THE BENGAL
AUXILIARY MISSIONARY SOCIETY.

“ LONDON, 31st July, 1820.

“ GENTLEMEN,

“It is with an exalted degree of pleasure and gratitude, that the Directors of the London Missionary Society have witnessed the commencement, and progress of your benevolent Institution. They are delighted to behold the effect of Christian principles operating in India, for the benefit of the poor idolatrous Natives; and they congratulate you on the beneficent exertions you have begun to make for their amelioration. The Directors cannot but hail these pious efforts as a token for good, and the prelude of great events in Hindostan—events of far greater consequence than the rise or fall of empires; the establishment of our Saviour’s kingdom, and the eternal salvation of a multitude of immortal souls.

“I am instructed by the Directors particularly to offer you their thanks for a present of a set of models of the Hindoo idols; these are conspicuously placed in our Missionary Museum, in a separate case, for the inspection of our friends; and will contribute, we trust, to the general cause, by exciting in the minds of the Spectators, pity for deluded millions, with earnest prayers, and zealous exertions, in order to their conversion.

“Sincerely wishing the prosperity of your Society, and the spiritual happiness of every Member of it, I beg leave to subscribe myself, for the Directors,

“Your Obligated and Obedient Servant

“in the Lord,

“GEO. BURDER,

“SECRETARY.”



*Extract of a Letter from the Rev. Mr. ADAM, dated
Benares, 28th November, 1821.*



“Respecting the present prospects of this Mission, there is scarcely any circumstance that is worthy of communicating to you. The obstacles with which Missionaries have more or less to contend, in whatever district of the country the scene of their labours may be situated, present themselves here, aided by numerous local superstitions, in a most formidable array. The far-famed sanctity of the place—the superior wealth and influence of many of the Bramins—and the great mass of population in the city, present obstacles too numerous, and too mighty to be surmounted, and suggest and require exertions too arduous to be undertaken or successfully prosecuted by a single hand. A deficiency in pecuniary means, and a want of assistants, have hitherto prevented me from putting into operation several plans of exertion which I have still in contemplation, and which may be adopted when these circumstances are removed.

“With plans wisely adopted, and prudently and unremittingly prosecuted, and extended as circumstances may warrant, numerous and formidable as are the obstacles connected with the Mission of Benares, I despair not of ultimate and glorious success. The gross and palpable ignorance, and the almost total destitution of moral principle among all classes of the numerous population of

the Athens of India, will no doubt render the progress of knowledge and of Christianity at first slow, if not imperceptible. But Troy was not taken in a single assault, nor was Rome built in a day. The gloom of ignorance is so thick—the mental and moral degradation of the population is so low, and the mass of superstition is so towering, and supported by so numerous and so artful a priesthood, that the Christian Missionary may reasonably expect a long season of arduous exertion and patience, before he observes any extensive change of mental or moral improvement, or a love for the Gospel, among the awfully degraded devotees of Hindoo superstition and cruelty. Their minds through ignorance and the bewildering ritual of an almost incomprehensible idolatry, appear sunk to such a state of moral apathy, that the sublime and all-important doctrines of Revelation, make little, if any lasting impression upon them—whilst their affections are so earthly, and in general so sensual, that alike unrestrained by the dictates of enlightened reason, or purified and elevated by the pursuits and prospects of genuine piety, they relish not the prescriptive discipline of Him *who was holy, harmless, undefiled, and separate from sinners*. Oh, that the Sun of Righteousness would arise with healing under his wings, and shine on these dark and miserable places of the earth, and make their numerous population as distinguishable for holiness and spiritual felicity, as they are now for impurity, mental degradation, and misery.

“A considerable number of Tracts have been distributed here at most of the *melas* that have occurred during the year; but I am sorry to add, I know of no person who has been awakened to enquire after the salvation of his soul. I have got only one small school established; which, from the want of proper school-books, is far from being what I could wish. Good *Sanscrit* Tracts, in the *Nagree* character, are particularly wanted here. Tracts in the *Kuethee* character might also be extensively useful. I should prefer the *Persian* character for Tracts designed for *Moosulmans*. Such tracts accurately written, would probably gain extensive circulation here.”

*An English translation of the Catechism used in the
Schools mentioned in the Report.*

- Q. Who created you ?
A. God.
Q. Who has preserved, fed, and clothed you ever since you were born.
A. It is God, who has continually thus supported me.
Q. What book ought we to read in order to obtain the knowledge of God ?
A. We ought to read the Shastre which He has given us.
Q. What is the name of this Shastre ?
A. It is called the Bible.
Q. What proof is there that the Bible is from God ?
A. The doctrines contained in the Bible are all of them holy, like as God himself is holy ; and they have the effect of making man's heart holy. There are these and a multitude of other proofs, that the Bible is from God.
Q. Of what shape is God ?
A. He is entirely without shape.
Q. Has no one then ever seen him ?
A. No, never. He is a spirit, and therefore invisible.
Q. What power does God possess ?
A. He is Almighty ; that is, he can do whatsoever he pleases.
Q. Can you hide from him any thing you do or think ?
A. No, it is impossible ; for he sees all things, and knows all our thoughts.
Q. Can you by any means escape God's hand, and flee away from him ?
A. No, for he is Omnipresent ; that is, he is in every place.
Q. Tell me, from whence did God originate ?
A. He has always existed. He has neither beginning or end.
Q. Does he do good only ; or does he do both good and evil ?
A. He does nothing but what is good. He never inclines to what is evil.
Q. Why does he never do evil ?

- A. Because he is holy and sinless, and free from the least taint of sin.
- Q. Does he not cause man to sin?
- A. No, certainly not; for he altogether hates sin, and punishes those who commit it.
- Q. Does he desire our happiness?
- A. He desires the happiness of every one; for God is love.
- Q. What was the nature of the father of the human race when God created him?
- A. The nature of our forefather Adam was originally holy and free from sin.
- Q. Are mankind of the present day still in that state?
- A. No, the hearts of all men now are depraved.
- Q. What proof is there that mankind are all depraved?
- A. As by examining the fruit, the nature of the tree is discovered; so perceiving the evil works of men, we know that all are depraved.
- Q. How did man become so depraved?
- A. Our first parent broke the commandment which God had given him, and by this the human nature became corrupt.
- Q. Has man the power of performing good works?
- A. No, he cannot of himself; for a bad tree cannot bring forth good fruit.
- Q. What is it man's duty to do?
- A. It is the duty of every one to worship and serve God; for he is our Creator, Preserver, and Judge.
- Q. In what manner is God to be worshipped and served?
- A. To worship and serve God aright, we must pray to him, and keep all his commandments.
- Q. What commandments has God given to man?
- A. God has given ten principal commandments, which are written in the Bible.
- Q. Tell me then briefly the substance of each of the Commandments.
- A. The first commandment is, Thou shalt have none other gods but me.
- Q. What is the second commandment?

- A. The second commandment is, Thou shalt not worship any graven image.
- Q. What is the third commandment?
- A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain.
- Q. What is the fourth commandment?
- A. The fourth commandment is, Thou shalt keep holy the Sabbath day.
- Q. What is the fifth commandment?
- A. The fifth commandment is, Honour thy Father and thy Mother.
- Q. What is the sixth commandment?
- A. The sixth commandment is, Thou shalt not kill.
- Q. What is the seventh commandment?
- A. The seventh commandment is, Thou shalt not commit adultery.
- Q. What is the eighth commandment?
- A. The eighth commandment is, Thou shalt not steal.
- Q. What is the ninth commandment?
- A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.
- Q. What is the tenth commandment?
- A. The tenth commandment is, Thou shalt not covet any thing which is thy neighbour's.
- Q. What is the sum of these ten commandments?
- A. The sum of them is, Thou shalt love God with all thy heart, and thy neighbour as thyself.
- Q. Do you know that in the body is contained a soul?
- A. Yes, that I know.
- Q. Well, after death what becomes of the body?
- A. The body which is made of earth, mixes with the earth again.
- Q. What takes place after that?
- A. At the last day, God will raise up the body, and will judge both soul and body together.
- Q. Can men after death again return to the present world?
- A. No, they cannot again return; but remain for ever, either in heaven or in hell.
- Q. Is man's soul a part of God?
- A. No, it is not.

- Q. Tell me then in what God and the spirit of man differ?
- A. They differ thus: the spirit of man is created by God;—God is without beginning or end, eternally the same.
- Q. Is there any other difference?
- A. Yes, the spirit of man is full of sin ;—God is entirely free from sin.
- Q. What other difference is there?
- A. The spirit of man is subject to pain;—God is not.
- Q. What difference is there between the spirit of a man and the spirit of a beast?
- A. There is this difference, the spirit of a beast has no knowledge of right or wrong, and perishes with the body.
- Q. What is sin?
- A. Sin is the transgression of the law; such as lying, stealing, adultery, &c.
- Q. Have you ever committed any sin?
- A. Yes, without doubt, many times, and in various ways I have committed sin.
- Q. Do you know what evil you have brought upon yourself by sin?
- A. I have thereby excited God's anger against me.
- Q. What then ought you first to seek after?
- A. I ought to seek first after the means of obtaining pardon.
- Q. How can the pardon of sin be obtained?
- A. By means of a suitable atonement, the pardon of sin may be obtained.
- Q. Can you yourself make an atonement for your sins?
- A. No, I cannot; because an atonement of infinite value is requisite.
- Q. Are you able to obtain salvation through any one of your fellow creatures?
- A. No, by no means; all men without exception are guilty. How then can one sinner atone for the crimes of another?
- Q. How can you then obtain salvation?
- A. The method of salvation is pointed out to us in the Bible.
- Q. Tell me what is that method?
- A. The Bible declares, that whosoever believeth in Christ shall be saved.

- Q. Who is Christ?
- A. He is the Son of God, the Saviour of the world.
- Q. How long is it since he came into the world?
- A. He became incarnate nearly two thousand years ago.
- Q. Having become incarnate, what did he perform?
- A. He completely fulfilled the law of God, which men have broken, and thus wrought out a perfect righteousness.
- Q. On whose behalf did he thus work out a righteousness by keeping the commandments of God?
- A. It was on our behalf.
- Q. What else did he accomplish?
- A. He underwent various sufferings, whereby he sustained the punishment due to our sins.
- Q. What did he offer as an atonement for sin?
- A. He gave his own life ; that is to say, he died.
- Q. In what manner did he die?
- A. He was taken by wicked men and slain upon the cross ; but it was by his own consent.
- Q. What came to pass after his death?
- A. On the third day he rose again from the dead, and forty days afterwards he ascended with his human nature into heaven.
- Q. What does he do now he is in heaven?
- A. As Mediator, he continually intercedes with God on behalf of his people.
- Q. What benefit is derived from all these works of Christ?
- A. There arises this benefit, whosoever believeth on Him will go to heaven.
- Q. In what manner must we believe on Him? with the heart, or with the understanding?
- A. Both with the heart and with the understanding.
- Q. How does God produce this faith in the heart?
- A. God by the Holy Spirit produces faith in the heart of man.
- Q. Where this true faith is produced, what effect has it on the person's conduct?
- A. It causes him to forsake all sin, and to be engaged only in what is good.
- Q. Have all mankind need of this new and holy nature?

- A. Yes, for unless we obtain this new heart, we cannot by any means appear before God.
- Q. For what reason?
- A. The reason is, that God himself is pure and holy; consequently, as long as our hearts remain impure, we can have no fellowship with him.
- Q. You have mentioned God, Christ, and the Holy Spirit; are these three separate?
- A. No, they are One in Three, and Three in One.



List of Tracts published by the Society.

BENGALÉE.

- No. 1. Reward Book for Schools.
2. Scripture Extracts (*No. 65 of the Religious Tract Society.*)
3. Dialogue between a Padree and a Bramin.
4. Do. Do. a Durwan and Malee.
5. Do. Do. a Pundit and Surkar
6. History of Christ the Saviour of the World, (*a Dialogue between a Master and his Pupil.*)
7. Which Shastre should be Obeyed.
8. Good Counsel.
9. A Dialogue between Ramhoree and Shadhoo.
10. Scripture Extracts, for the use of Schools.
11. On the Nature of God.
12. Selection of Hymns, for the use of Native places of Worship.
13. A Dialogue between a Scotchman and a Native Gentleman, in three Parts:—Part 1, a Voyage from England spiritualized—Part 2, a Journey to Heaven—Part 3, Account of the Compass.
14. A Catechism, for the use of Schools.
15. Extracts from the Gospel Magazine, No. 1.
16. _____ No. 2.
- Gospel Magazines, Nos. 1 to 9.

BENGALÉE AND ENGLISH.

No. 1. A Dialogue between a Pundit and Surkar.

2. School Lessons, Part I.

3. —————, Part II.

4. A Catechism.

5. On Bearing False Witness.

Gospel Magazines, Nos. 1 to 18.

HINDUWEE.

No. 1. Extracts from the Gospel Magazine.

2. A Dialogue between a Pundit and Dewan.

3. Do. Do. Ramhoree and Shadhoo.

4. Further Extracts from the Gospel Magazine.

5. On the Ten Commandments.

ENGLISH AND HINDUWEE.

No. 1. Extracts from the Gospel Magazine.

N. B. The above Tracts may be had gratis, for distribution among the Natives, by applying to any of the Missionaries in connection with the Society, or at the School-Press, Dhurumtula.

Prices of the English Works for Sale, at the School Press.

	RS.	AS.	P.
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———, ——— J. ..	0	2	0	Keith, Mrs..	0	4	0
———, Mast. M.	0	2	0	———, Miss Margt. ..	0	2	0
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Cresswell, Miss	0	8	0	Keymer, Mrs.	0	4	0
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Lenham, Mrs.	0	4	0	Sturrock, Miss	0	8	0
Madge, Mrs. Jas.	0	8	0	Sutherland, Miss Mat.	0	8	0
Martindell, Miss E.E.	0	2	0	—, — M.	0	8	0
Mawbey, Miss	0	4	0	Tallowin, Miss C.	0	8	0
May, Mrs.	0	8	0	Tiel, Mrs.	0	8	0
Minor, Mrs.	0	8	0	Thompson, Mrs.	0	8	0
Moran, Mrs.	1	0	0	—, Miss	0	8	0
Mullock, Miss	0	10	0	Tomlin, Mrs.	1	0	0
Murphy, Mrs.	0	12	0	Townley, Mrs.	2	0	0
—, Miss L.	0	4	0	—, Master H.	0	2	0
Paine, Mrs. M.	0	8	0	—, — J.	0	2	0
Parmer, Mrs.	1	0	0	—, Miss C.	0	2	0
—, Miss E.	0	4	0	—, — M.	0	2	0
Richardson, Mrs. M.	1	0	0	Trawin, Mrs.	0	4	0
Ross, Mrs. D.	0	8	0	—, Miss M. A. S.	0	2	0
—, Mrs.	1	0	0	T—, Miss.	0	8	0
—, Master.	0	1	0	Turnbull, Master P.	0	2	0
—, Miss.	0	1	0	—, Miss A.	0	2	0
—, — J. E.	0	1	0	—, — H.	0	2	0
Scott, Mrs. J.	0	4	0	—, — M.	0	2	0
Sheriff, Mrs.	0	8	0	Wallis, Miss M.	0	2	0
—, Miss C.	0	4	0	—, — A.	0	2	0
—, — H.	0	4	0	Welch, Mrs.	0	4	0
Simpson, Mrs. S.	1	0	0	Wells, Mrs.	2	0	0
—, Master J.	0	2	0	Welsh, Miss M.	0	8	0
—, Miss S.	0	2	0	Wheatley, Miss A.	0	4	0
—, — H.	0	2	0	Wingrave, Miss.	0	4	0
—, — F.	0	2	0	Wood, Mrs. Jas.	0	8	0
—, — M. A.	0	2	0				

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Herklots, G. Esq....	4	0	0	———, Mast. Wm.	0	8	0
———, Miss Helen	0	8	0	———, ——— Heny.	0	4	0
———, ——— Hanna	0	8	0	———, ——— N. C.	0	4	0
———, ——— Cath...	0	8	0	———, Miss Carol	0	4	0
———, ——— Jane...	0	8	0	———, ——— Cath..	0	4	0
Mundy, Rev. G.	4	0	0	———, ——— Sarah.	0	4	0
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Bayley, W. B. Esq.	50	0	0	Kellner, Mr. P.	6	0	0
Chalmers, W. Esq..	25	0	0	Lindeman, P. Esq..	50	0	0
————, Mrs.....	25	0	0	Money, G. Esq.	20	0	0
Cruttenden, G. Esq.	20	0	0	Pengelly, Mr. J. G.	10	0	0
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Balfour, A. G. Esq. ..	1	0	0	Keith, Rev. J.	1	0	0
Bartlett, Mr. A.	1	0	0	Kerr, Mr. J.	1	0	0
————, Mr. J.	1	0	0	——, Mr. R.	1	0	0
————, Mr. T.	1	0	0	Landeman, Mr.....	1	0	0
Binny, Mr. J.	1	0	0	Lumsdaine, P. Esq...	3	0	0
Bridge, Mr.....	1	0	0	Madge, Mr. J.	0	8	0
Clark, T. Esq.....	2	0	0	Moran, Mr. E.	2	0	0
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Cochburn, Mr. M. ..	1	0	0	Phillips, Mr. E.	1	0	0
Cooper, Mr. J.	1	0	0	Preston, Mr. W.....	3	0	0
D'Rozario, Mr. M. ..	1	0	0	Richardson, Mr. J..	1	8	0
Draper, Mr. J.	2	0	0	————, Master ..	0	8	0
Dykes, Mr. D.	1	0	0	Riley, Mr. S.	1	0	0
Hayes, Mr. M.....	3	0	0	Simpson, Mr. J.	1	0	0
Higginson, Mr. J....	1	0	0	Stewart, Capt. G	5	0	0
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Hunt, Mr. W.	0	8	0	Templeton, D. Esq..	1	0	0
Hutteman, G. S. Esq.	1	0	0	Thompson, Mr. J. ..	0	8	0
Jacobs, Mr. Jas.	1	8	0	Von Grieken, Mr. W.	2	0	0
————, Mast. C. B. M.	0	8	0	Wallis, Mr. W.	4	0	0
Johnston, Mr.	4	0	0	Wickens, Mr.	0	8	0

ABSTRACT OF RECEIPTS

RECEIPTS.

Balance in Treasurer's hands, Jan. 1, 1821.	510	12	8
Monthly Subscriptions,	699	0	0
Annual Subscriptions,	444	0	0
Donations,	754	0	0
Collections at the Lodge and Union Chapel,	537	4	0
Ladies' Branch,	853	0	0
Chinsurah ditto,	277	8	0
His Majesty's 17th Regiment of Foot,	47	0	0
Sale of Books,	274	12	0
Profits of the School-Press,	1,193	12	6

Loan, 500 0 0

6,091 1 2

December 31, 1821.

AND EXPENDITURE.

EXPENDITURES.

Printing 600 Third Report of Beng. Aux. Mis. Socy.			
1000 Gospel Mag. Nos. 13, 14, 15, Ang-Beng.			
3000 ————— Nos. 16, 17, 18, Ditto.			
1000 Catechism	Ditto.		
1000 On Bearing False Witness, ..	Ditto.		
1000 Gospel Magazine, Nos. 7, 8, 9. Bengalee.			
2000 Life of Christ,	Ditto.		
1000 Catechism, 1st Ed.	Ditto.		
2000 ————— 2d Ed.	Ditto.	4,232	8 0
2000 Scotchman and Baboo,	Ditto.		
2000 Extracts from Gos. Mag. No. 1. Ditto.			
2000 ————— No. 2. Ditto.			
2000 Malee and Durwan,	Ditto.		
1000 A Reward Book, No. 1.	Ditto.		
1500 Watt's Divine and Moral Songs.			
1500 Doddridge's Principles.			
Receipts, Circular Letters, &c. &c.			
Bungalows, &c.		176	12 9
Writers and Surkars.....		373	8 3
Library,		39	0 0
Schools,		173	11 0
Postage, Stationery, and Sundries,		16	1 0
Benares Station,.....		94	12 0
Chinsurah, Do.....		504	0 0
Itinerancy,		165	0 0
Interest,.....		8	6 8
Balance in Treasurer's hand,		307	6 3
		6,901	1 2

UNION CHAPEL.

RECEIPTS.					EXPENDITURES.				
Donations, .....	.....	24,414	8	0	Purchase of Ground, ....	.....	10,000	0	0
Collections, .....	.....	2,402	4	9	Conveyance of Do. ....	.....	336	0	0
Monthly Subscriptions, .....	.....	1,093	1	6	Brokerage, ....	.....	25	0	0
Additional Subscriptions, ....	.....	576	0	0	Erection of the Building, ....	.....	19,719	0	0
Interest, .....	.....	3,643	0	3	Chairs, Shades, &c. ....	.....	1,789	5	0
Balance of the Lighting Fund, .....	.....	734	9	6	Clock, ....	.....	450	0	0
					Surkars, &c. ....	.....	157	1	6
					Printing, Advertisements, &c. ....	.....	316	14	0
					Ground Rent, ....	.....	9	0	0
					Balance to be carried to the erection of School-room, &c. ....	.....	31	3	6



